

Literary Review On Madatyaya

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Abstract:

Alcoholism is a foremost crisis faced by the society ever since ancient times. Ayurveda classics have explained a condition occurring due to the excess intake of Madya, termed Madatyaya and given the details regarding its Bheda, Lakshana and Upakrama. Here discussions regarding disease reassessed from different Samhitas along with Samprapti, detailed Bheda, Upadrava and Asadhya Lakshana of Madatyaya has been compiled from various Samhitas and made available for ready orientation.

Key Words: Madatyaya, Panatyaya, Samprapti, Lakshana, Upadrava, Dhvamsak.

Introduction:

Ayurveda is one of the most ancient sciences of the world and it is outcome of the continuous effort of thousand years of experimentation, experience and perception of the divine & dedicated sages. The classics of Ayurveda quote the similarities between Madya and Visha. With its ten properties, Madya contradicts the ten properties of oja and hence causes Madatyaya, ultimately leading to ojakshaya. (Sharma R., 2000) Acharyas have explained this condition occurring due to the excess intake of Madya, termed Madatyaya, as a foremost crisis faced by the society ever since ancient times and given the details regarding its Bheda, Lakshana and Upakrama. Different Acharyas have given diverse conditions and types for same disease so here is small effort made to compile literature on 'Madatayaya' disease from Bruhatrayi, Laghutrayi and various Samhitas.

Historical Review:

Charak Samhita:

Madatyaya Chikitsa described in 24th chapter of Chikitsa Sthana after Visha Chikitsa. In this text, attributes of Madya, its importance in the present and past, ill effects due to improper usage of Madya are described. Disorders due to Madya Sevana are classified according to Dosha predominance. (Sharma, 2000)

Sushrut Samhita:

Panatyayapratisedham chapter is described in 47th chapter of Uttartantra after the chapter on Murccha. In this text, the ill effects due to improper usage of Madya are described in a different view compared to Charak. They are described under four headings, viz., Panatyaya, Paramada, Panajeerna and Panavibhrama and the treatment is also given according to these conditions. (Sharma P. V., 2001)

Ashtang Sangrah:

Madatyaya Nidana is described in the 6th chapter of Nidana Sthana. In Chikitsa Sthana, 9th chapter too mostly Charakacharays version is followed. (Murthy K., 1999)

Ashtang Hriday:

Madatyaya Nidana, 6th chapter is described in Nidana Sthana along with Mada, Murccha and Sanyasa. Chikitsa of Madatyaya is described in Chikitsa Sthana, 7th chapter again following Charakacharays version. (Murthy, 1998)

Kashyap Samhita:

In Kashyap Samhita, Madatyaya is described in Chikitsa Sthana where the attributes of Madya, its ill effects and treatment are described with special reference to pregnant women and infants. (Tewari, Reprint 2002.)

Madhav nidana:

In this text, Sushruts version is followed. Four stages of Mada are described with the stage in

between the second and third stages as an extra stage. (Tripathi, Reprint 2000)

Bhavprakash:

In *Bhavprakash*, *Madatyaya* is described in *Madhyam Khanda*. Here *Sushrut's* version of *Panatyaya* is followed and some formulations along with treatment principles are discussed. (G.S.Pandey, Reprint 2004)

Bhela Samhita:

In *Bhela Samhita*, the qualities of *Madya*, rules and regulations for *Madya* intake are described in *Sutra Sthana*, 21st chapter while *Madatyaya Chikitsa* is described at the end of the *Chikitsa Sthana*. (Krishnamurthy, Reprint 2008)

Chakradatta:

In *Chakradatta*, *Madatyaya Adhikara* mainly describes the treatment principles and formulations. (P.V.Sharma, 2013)

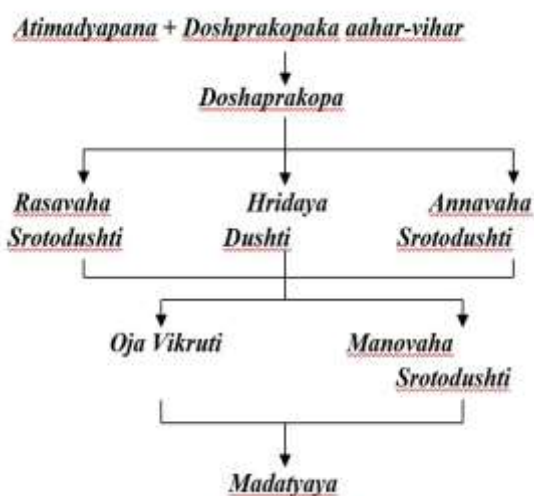
Yogaratanakar:

In *Yogaratanakar*, *Madatyaya Adhikara* is described with attributes of *Madya* and treatment principles along with formulations. (Shastri, 1999)

Nirukti Of Madatyaya:

The *Atyayata* produced by *Madya* is called as *Madatyaya*. (Murthy K., 1999)

SAMANYA SAMPRAPTI OF MADATYAYA :



Intake of excessive *Madya* which is *Teekshna*, *Ushna*, *Amla* and *Vidahi* makes *Annarasa Utkleda* and is digested improperly which ultimately

turns *Kshara* and causes *Antardaha*, *Jwara*, *Trishna*, *Pramoha*, *Vibhrama* and *Mada*.

The *Dosha* incited by *Madya* causes obstruction to the movement of *Vayu* in the *Srotas* because of which the patient suffers from excruciating pain in the head, bones and joints. (Sharma R., 2000)

Bheda Of Madatyaya:

All the types of *Madatyaya* are caused by the simultaneous aggravation of all the *Doshas* and whichever *Dosha* is dominant the condition is named by that *Dosha*.

Charak explains types of *Madatyaya* as *Vatapraya*, *Pittapraya* and *Kaphapraya* and considers the disease as *Tridoshaja*.

Vagbhat explains four types of *Madatyaya* viz. *Vataj*, *Pittaj*, *Kaphaj* and *Sannipataj*.

Sushrut used *Panatyaya* term in the place of *Madatyaya*, and accepts four types of *Panatyaya* viz. *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.

In *Gadanigraha*, *Shodhala* accepted *Dvidoshaja Madatyaya*.

1) Vatapraya Madatyaya: (Sharma R., 2000)

Nidana: If a person is excessively emaciated because of *Krodha*, *Shoka*, *Bhaya*, *Vyavaya*, *Chankramana*, *Sahasa*, consumes *Ruksha* type of food, less or limited quantity of food, drinks *Madya* at night which is excessively fermented then this leads to the impairment of his *Nidra* and *Vatapraya* type of *Madatyaya* develops instantaneously.

Lakshana: The *Vatapraya* type of *Madatyaya* is characterized by the following symptomatology- *Hikka*, *Shwaas*, *Shirakampa*, *Parshwashula*, *Prajagara* and *Bahupralap*.

Kashyapa says that in *Vatika* type of *Madatyaya* patient will be in *Unmattawastha*.

2) Pittapraya Madatyaya: (Sharma R., 2000)

Nidana: If a person, indulging in food that is *Amla*, *Ushna* and *Teekshna*, having wrathful disposition and having liking for excessive exposure to the fire and sun, drinks excess quantity of *Madya* that is *Teekshna*, *Ushna* and *Amla*, then he suffers from the *Pittapraya* type of *Madatyaya*.

If this *Pittapraya Madatyaya* is also dominated by *Vata Prakopa*, then this condition may

be cured immediately or may cause instantaneous death.

Commenting on this *Chakrapani* says that the association of *Vata Prakopa* in the *Pittapraya* type of *Madatyaya* manifests instantaneous effects like those of the fire associated with strong wind. By implication, if effective treatment is done, then the ailment is cured instantaneously and if such treatment is not provided to the patient then he may succumb to death instantaneously. (P.V.Sharma, 2013)

Lakshana: *Pittapraya* type of *Madatyaya* is characterized by symptoms like *Trishna, Daha, Jwara, Sweda, Murcha, Atisara, Vibhrama* and *Haritavarna*.

3) Kaphapraya Madatyaya: (Sharma R., 2000)

Nidana: If a person who is habituated to *Madhura, Snigdha* and *Guru Ahara*, who does not perform *Vyayam*, who takes *Diwaswaap* and who indulges in *Sukhaseenata*, excessively drinks *Madya* which is not an old one or which is prepared of *Guda* and *Paishtika*, then he immediately develops *Kaphapraya Madatyaya*.

Lakshana: *Kaphapraya Madatyaya* is characterized by *Chhardi, Aruchi, Hrillasa, Tandra, Staimitya, Gaurava* and *Sheetaparita*.

4) Sannipataj Madatyaya: (Sharma R., 2000)

In *Sannipataj Madatyaya* all or some of the above said features of three individual *Doshas* can be seen.

Features of Sannipaataja Madatyaya :

Sharira Dukham, Balavat Sammoha, Hridaya Vyatha, Aruchi And Pratata Trishna, Jwara, Sheetoshna Lakshana, Shirah Prashasthi, Sandhinam Vidyuttulya, Vedana, Atibala, Jrimbha, Sphurana, Veepana, Shrama, Urovibandha, Kasa, Hikka, Shwaas, Prajagara, Sharirakampa, Karnakshimukharoga, Trikagraha, Chhardi, Atisara, Hrillasa, Bhrama, Pralapa, Roopanamashastanam Darshanam, Vyakulanam Ashastanam, Swapnanam Darshanani.

Madatyaya According To Sushrut: (Sharma P. V., 2001)

According to *Sushrut*, the adverse effects of chronic usage of *Madya* against the rules and regulations prescribed for *Madya* intake are classified into four types. They are *Panatyaya, Parmada, Panajeerna* and *Panavibhrama*.

1) Panatyaya:

Panatyaya is divided into four types depending upon the characteristic features of *Dosha* predominance.

a) **Vatika Panatyaya:** It is characterized by *Stambha, Angamarda, Hridayagraha, Toda, Kampa* and *Shiroruja*.

b) **Paittika Panatyaya:** It is characterized by *Sweda, Pralapa, Mukhashosha, Daha, Murcha* and *Vadana-lochana peetata*.

c) **Kaphaja Panatyaya:** It is characterized by *Vamathu, Sheetata* and *Kaphapraseka*.

d) **Sannipaataja Panatyaya:** Symptoms of the three *Doshas*.

2) Paramada:

Paramada is characterized by *Ushma, Angaguruta, Virasanantva, Sleshmadhikatva, Aruchi, Mala-Mootra-Sanga, Trishna* and *Shiro* and *Sandhiruja*.

3) Panajeerna:

Aadhmana, Amla Rasodgara, Vidaha and other features of aggravated *Pitta* characterize *Panajeerna*.

4) Panavibhrama:

Hrid-Gatratoda, Vamathu, Jwara, Kanthadhooma, Murcha, Kaphasravana, Shiroruja, Vidaha and *Suraanna dvesha*.

Dhvamsak And Vikshaya: (Sharma R., 2000)

Etiology: If a person, who has stopped drinking *Madya*, suddenly takes recourse to drinking *Madya* in excess, he suffers from *Dhvamsak* and *Vikshaya*.

Signs and Symptoms:

Dhvamsak: *Sleshma Praseka, Kantha-Aasya Shosha, Shabdasaahishnuta, Atitandra* and *Nidra* characterize *Dhvamsaka*.

Vikshaya: *Hrid-Kanthaloga, Sammoha, Chhardi, Angaruja, Jwara, Trishna, Kasa, Shirashoola* characterize *Vikshaya*.

Prognosis: As a person suffering from *Dhvamsak* or *Vikshaya* is already emaciated because of his earlier drinking habit, these two diseases are difficult to cure.

Duration Of Severity Of Madatyaya/Panatyaya:

According to *Vagbhat* and *Yogaratanakar* the severity of disease *Madatyaya* will persist for seven to eight days. (Murthy P. K., 1998) (Shastri, 1999)

Upadrava Of Madatyaya:

The following are the complications of *Madatyaya- Hikka* associated with *Jwara, Vamathu,*

Vepathu, Parshwashoola, Kasa and Bhrama. (Sharma P. V., 2001)

Asadhya Lakshana:

The following are the characteristics of bad prognosis: *Heenottaraushtiham, Atisheetam, Amandadaaham, Tailaprabhaasyam, Jihvaushtiha Dantamasitam Vaaneel* and *Peetanayana Rudhirataa.* (Sharma P. V., 2001)

Discussion:

Charaka Samhita discussed different aspects of *Madatyaya* in detail starting from *Nirukti*, *samprapti*, four types as per predominance of *Dosha* with *Nidana, Lakshana* and detailed *Chikitsa* especially different formulations as per type of *Madatyaya* are mentioned such as *Kharjooradi Mantha, Punarnavadi Ghrita, Ashtanga Lavana* etc. It also quotes the Complications of untreated *Madatyaya*. But *Sushruta Samhita* have difference of opinion, it has changed the term '*Panatyaya*' instead of *Madatyaya* and given four basic types and again in *Panatyaya* type differentiated as per *Doshas*. He has also given *Upadrava* and *Asadhya Lakshana* of *Panatyaya*. *Ashthang Sangraha & Hridaya* describes disease in *Nidana Sthana* but followed most of *Charaka acharya's* treatment. *Kashyap Samhita* has given treatment of *Madatyaya* with special reference to pregnant women and infants. *Madhav Nidan* and *Bhavprakash* mostly followed *Sushruta*. *Bhel Samhita, Chakradatta* and *Yogaratanakar* describe the treatment principles and formulations on *Madatyaya*.

Conclusion:

If we review & compare entire views of all *Acharyas* we can come to certain concrete conclusions regarding *Madatyaya* its causes, symptoms, pathophysiology & excellent line of treatment that *Charaka Acharya* has given elaborate explanation and put intense light on the same, more effective than other classical texts of ancient time.

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